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the magazine for Church Men

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PRESIDENT STOUGHTON . . . NEW NAME FOR OLD COLLEGE

See story, page 8

AUGUST, 1959

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OCTOBER 12 - 13 - 14, 1959

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GEORGE A. EICHLER
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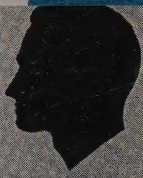
lished monthly at Kutztown,
by United Lutheran Church
n. Entered as second class matter
il 30, 1923, at the Post Office at
ztown, Pa., under the Act of
ch 3, 1879. Acceptance for mail-
at special rate of postage pro-
d for in Section 1103, Act of
ober 3, 1917, authorized April
1923.

Printed in the United States

Subscription . . . $1.50 a year

LUTHERAN
men



CONTENTS

In Memoriam . . . Honorary Life Memberships 4
by Phares G. Beer

Wittenberg 8
by Tracy H. Norris

Where Do I Fit Into the Priesthood of Believers? (TOPIC) 11
by William E. Nebrenz

Man to Man 14
by Lawrence M. Reese

News of Men and Their Activities 16

Recommended Changes in ULCM By-Laws .. 19

Views from Headquarters 20
by Howard L. Logan

What Is The Church? 24
by Frederick K. Wentz

Scouting 25
by George A. Eichler

In Memoriam . . .
Honorary Life Memberships

by PHARES G. BEE

EIGHT PERSONS were honored with IN MEMORIAM memberships in the United Lutheran Church Men during the past year. Two of these were presidents of synods, five were church council members, one a local brotherhood president, two Sunday school superintendents, one choir member and one Bible class secretary.

Dr. Knubel

The Rev. Dr. Frederick R. Knubel was born in New York, a son of the late Rev. Dr. Frederick H. Knubel, the first president of the United Lutheran Church in America. After graduating from Gettysburg College in 1918 he served in the Army.

Dr. Knubel graduated from the Philadelphia Lutheran Theological Seminary in 1921 and became assistant pastor of the Church of the Reformation in Rochester, N. Y. In 1927 he became pastor and remained so until 1944, when he was elected president of the New York and New England Synod for a term of five years. He was reelected twice.

At the time of his death he was a representative of the ULCA on the Joint Commission on Lutheran Unity and was chairman of the subcommittee on geographical divisions. He was also a former commissioner to the National Lutheran Council and an official ULCA delegate to the Third Assembly of the Luther World Federation in Minneapolis.

Dr. Knubel died October 22, 1957 New Rochelle, N.Y. at 60 years. D Franklin Clark Fry, president of th United Lutheran Church in Americ preached the sermon at the funeral servi in Holy Trinity Lutheran Church, Ne Rochelle.

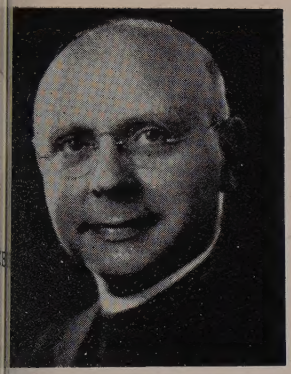
He is survived by his wife, the form Alice Bark, a son and two daughters. H also leaves a sister, Miss Helen M Knubel, who is secretary of the Depar ment of Research and Statistics of th National Lutheran Council Division o Public Relations.

Dr. Knubel was a noted church admin istrator and devoted much energy an time in recent years toward achievin greater unity among the various branche of the Lutheran Church in America.

Mr. Ruth

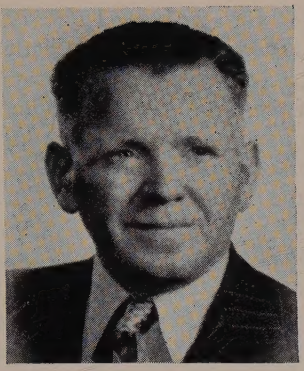
Joseph B. Ruth was born June 29, 190 and lived most of his life in Hatfield, Pa where he was employed in the J. Walte Snyder garage for 29 years until his fina illness.

He was a member of St. Peter's Luther an Church, Hilltown, president of th Brotherhood for five years, assistant Sun day school superintendent for twelv years until the time of his death, and



FREDERICK R. KNUBEL

emorialized by New York & ew England synodical ULCM



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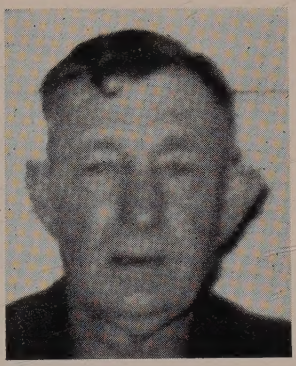

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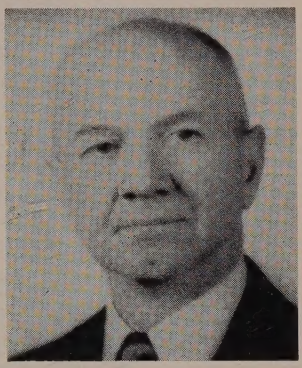

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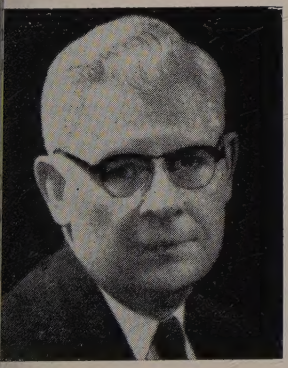

FRED C. WIEGMAN

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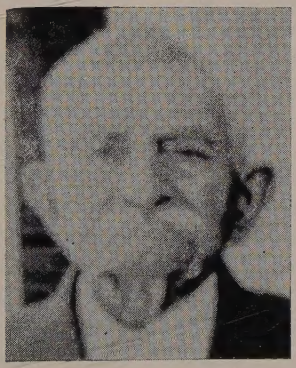
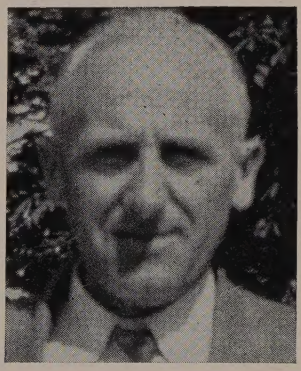


JOHN J. LONG

Transferred by his children through Wittenberg Brotherhood, Leesville, S. C.



JOHN RICHARDS

Memorialized by ULCM of Christ Church, Camden, N. J.

member of the Church Council for seven years. He served as one of a team that showed the Lutheran World Action films and slides in the churches of the Norristown Conference with the equipment owned by the Conference Brotherhood.

He was a member of the Hatfield Chamber of Commerce for 25 years and an active member of the Hatfield Volunteer Fire Company for ten years.

He died May 17, 1956 and was 56 years, 10 months and 18 days old.

Mr. Pless

John Walker Pless was born in Cabarrus County, March 8, 1892 and was the son of Mr. and Mrs. A. L. Pless. He was a member of Prosperity Church, Rimertown, N. C., the Rev. Roy L. Trexler, pastor. He was a farmer in Township 5.

He was a member of the Church Council, Stewardship and Cemetery Committees of his congregation. He was an active member of the United Lutheran Church Men.

He is survived by his widow, Mrs. Myrtle Walker Pless; two sons, Carl and George, both of Rockwell, Route 2; three brothers, W. O. Pless of Rockwell, J. R. Pless of High Point and J. F. Pless of Concord; and a sister, Mrs. W. A. Ketnerof of Rockwell.

He died October 11, 1957 in Rowan Memorial Hospital, Salisbury, aged 65 years, 7 months and 3 days.

Mr. Young

Jacob Hosea Young was the son of the late David K. and Mary Frank Young. He was the night manager of the Charlotte (N. C.) Airport Hotel.

He was a member of St. Mark's Lutheran Church, Charlotte, where he sang in the choir for 34 years and was secretary of the men's Bible class. He was a veteran of World War I.

He is survived by his wife, a daughte Mrs. Charles S. Wessinger of Charlesto S. C. and a son, the Rev. Jacob H. Youn Jr., of Granite Falls, N. C. Both of h children are full-time Christian worker His son is a ULC pastor and his daught the wife of a ULC pastor.

He died on April 29, 1958 at age 6 Funeral services were held in St. Mark Lutheran Church with his pastor, D John R. Brokhoff officiating and the Re A. James Laughlin, associate pastor, a sisting. He is buried in the Evergree Cemetery, Charlotte.

Dr. Wiegman

The Rev. Dr. Fred Conrad Wiegma was born in Wellsburg, Iowa on Februa 15, 1899. He was graduated from Mi land College, Fremont, Neb. in 1924 an Western (now Central Theological) Sem inary in 1927.

He served Nebraska parishes in N braska City from 1927 to 1931, Nort Platt from 1931 to 1938, and Fremo from 1938 to 1939. He was president c Midland College from 1939 to 1945. H became pastor of Holy Trinity Churc Akron, Ohio in 1945 and served th congregation until he was called to th presidency of the Ohio Synod in Ma 1957. In August he assumed the presider tial duties and unselfishly gave of his tim and energy in this demanding position.

After the Harrisburg Convention o the United Lutheran Church in Americ in 1956 he was elected president of th Board of American Missions. He als served on the Board of Directors of Wi tenberg College.

He died on December 3, 1957, age 58 years, and is buried in the Rose Hi Cemetery, Akron.

He is survived by his wife, the forme Mary C. Rangeler, a daughter, Mrs. He

OFFICIAL CALL

The 22nd biennial Convention of *United Lutheran Church Men,* the official men's auxiliary of the United Lutheran Church in America will be held at Holy Trinity Lutheran Church, 1033 Lindsey St., South Bend, Indiana, October 12-14, 1959.

Richard H. Snell, *Secretary*

ajean Weir, Cuyahoga Falls, and two andsons, David and Daniel.

He faithfully believed "For me to live Christ, and to die is gain." (Philippians 21)

This citation was placed with Dr. Viegman's certificate before it was pre-nted to his wife on October 23, 1958: Dr. Fred C. Wiegman, a faithful minis-r of Jesus Christ whom he followed with emplary devotion and faithfulness; hose faithful ministry as preacher, pas-r, educator, administrator, churchman nd as an elective witness for his Lord nd Master contributed greatly to the adership of the Brotherhood of Men oth at home and abroad and to the guid-nce of the United Lutheran Church Men f Ohio during its early period of rganization."

Mr. Long

John J. Long was born November 18, 858. When a boy he witnessed his ather's return home wounded in the Confederate War.

In his youth conditions were so bad hat he could only get two months school-ng annually.

Mr. Long loved Mt. Pleasant Lutheran Church, Saluda, S. C. where he was a unday school superintendent and church fficer for 40 years. He was a United utheran Church Men member. He was eeply interested in education and was a trustee of the community school for many years.

He died December 10, 1956 at the age of 99 years and 22 days.

Mr. Richards

John Richards was born at Cornwall, England. He was a shipwright by trade and was employed for 22 years at the Philadelphia Navy Yard.

He was a member of Christ Lutheran Church, Camden, N. J., where he was a former Sunday school teacher, a Church Council member, a member of the United Lutheran Church Men and a member of the men's Bible class. Among the many constructions and repairs he made for Christ Church was the construction and installation of an altar rail.

He was a Naturalization Teacher at the Camden YMCA for many years.

He is survived by his wife, Evelyn; a daughter, Mrs. Carl J. Seifling; and a granddaughter, Judith Seifling of Camden.

He died February 27, 1957, aged 69 years, in his home at 3018 Congress Road, Fairview, Camden. The memorial service was held in Christ Lutheran Church, Camden, the Rev. Donald F. Coester, pastor, and the bulletin for the service contained this commendation on his willingness to serve his church: "Mr. Richards is one who served his church faithfully and loyally."

Continued on page 27

WITTENBERG

by TRACY H. NORRIS

WITTENBERG UNIVERSITY, a name which went out of existence in 1815 when the famous German educational institution merged with the University of Halle, is to become a reality again.

Wittenberg College in Springfield, Ohio, which has operated under a small university type structure during most of its 114-year history, will become Wittenberg University Sept. 1.

Two years of study by the college's board of directors resulted in the decision to make the change of name, according to Wittenberg President Clarence C. Stoughton.

Two major factors were responsible for the board's decision. First, it stressed the need existing for a type of institution between the small, single-purpose college and the large university.

Secondly, the board pointed out that Wittenberg actually is already a small university in its organizational structure. Wittenberg's multi-unit structure under university status will include a College of Arts and Sciences, with the stress on liberal arts; a School of Professional Studies; Hamma Divinity School; Schc of Community Education, and the Grac ate Studies Program.

The College of Arts and Sciences w grant bachelor of arts degrees to studer majoring in any of 18 departments. St dents wishing to prepare for professior work in specific fields can earn bachelor science degrees awarded by the School Professional Studies. Such degrees will granted in business administration, ed cation, home economics, medical tec nology, nursing and religious educatio The bachelor of fine arts and bachelor music degrees will also be conferred.

Hamma Divinity School confers th bachelor of divinity degree and advance students can earn the master of sacre theology degree.

Wittenberg's fast-growing Gradua Studies Program now has more than 1(students enrolled, all working towa master of education degrees.

The fifth unit of Wittenberg's stru ture, the School of Community Educatio emphasizes work to benefit employed pe sons in the Springfield area who wish t obtain educational courses in the evenin Nearly 1,000 persons are expected to er roll in evening courses in 1959-60.

Additionally, the School of Communit Education offers extensive courses in sev

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Mr. Norris is Director of Publicity at the ULCA's Wittenberg University, Springfield, Ohio.

l nearby cities, sponsors a Manage-nt Development Program whereby in-strial supervisors receive a concentrated ogram of study in a week's residence on mpus, and conducts an academy for n-commissioned officers at nearby right-Patterson Air Force Base.

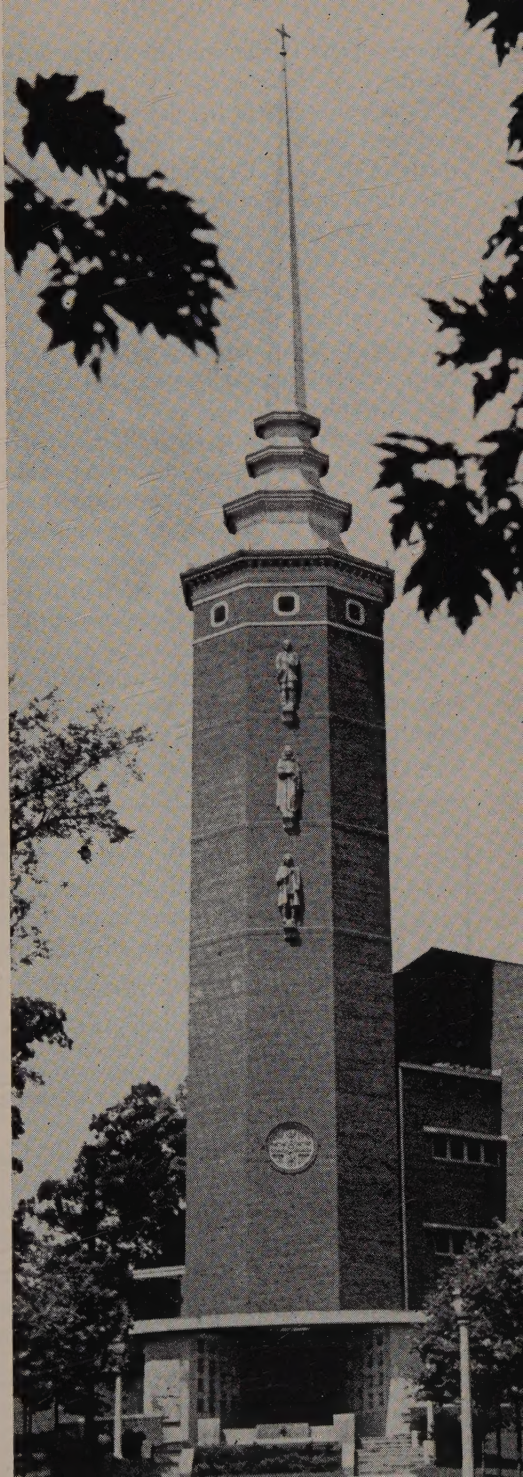
Wittenberg is accredited by the North ntral Association of Colleges and Sec-dary Schools, the New York State Board Regents, and the American Association University Women. The Wittenberg hool of Music, a division of the School Professional Studies, is fully accredited the National Association of Schools of usic.

Wittenberg and its theological semin-y, Hamma Divinity School, are support-l and controlled by six synods of the nited Lutheran Church in America. The nods are the Ohio, Indiana, Michigan, entucky-Tennessee, West Virginia and ttsburgh, with the last two giving sup-ort only to the seminary.

In its first year of operation as a uni-ersity Wittenberg expects to serve more an 4,000 students through its various epartments. The day session enrollment expected to hit an all-time high of ,625.

During the 1958-59 academic year ,550 individuals from 31 states, the Dis-ict of Columbia and nine foreign nations ere in attendance in the day session. Of is number, 885, or 57.1 per cent, were utheran.

To commemorate the forthcoming hange of name to Wittenberg University, day-long program has been planned for ept. 17. The observance will have as its



ower of the $1,700,000 Weaver Chapel and homas Library building, symbol of the artnership of Christianity and culture at Wittenberg.

theme, "New Dimensions in Higher Education."

Principal events of the day will include addresses by Dr. Arthur Flemming, secretary of the U. S. Department of Health, Education and Welfare; Dr. F. Gerald Ensley, Des Moines, Iowa, bishop of the Methodist Church and author of "The Meaning of Christian Education"; Dr. Joseph Sittler, professor of systematic theology at the University of Chicago's Federated Theological Faculty, and President Stoughton.

A new Wittenberg color and sound movie, filmed on campus this spring, will be given its premiere. The script was written by John Vlahos, prize-winning television playwright and Wittenberg alumnus. The film was made by Cathedral Films of Hollywood, widely-known producer of religious films.

The decision to change the name of the institution presented a number of unprecedented problems for staff members. For example, the term "Wittenberg University" will replace "Wittenberg Colleg on more than 200 individual pieces printing, ranging from the Wittenb catalog to small file cards.

Twenty-five metal street signs wh direct out-of-town visitors to the camp and huge Wittenberg billboards locat at the entrances to the city on major hig ways, will also be changed. Designs a new university seal and symbol w created.

Cooperating with Wittenberg, t Springfield News and Sun plans to pu lish a special "Wittenberg Universit edition Sept. 13. It will run somewhe between 24 and 40 pages and covera will be given to every aspect of univers life.

Dr. Stoughton, who has directed W tenberg's destinies since 1949, firmly a heres to the thesis that an educational i stitution needs continually to experime if it is to remain "alive."

Following this thesis several experime

Continued on page 26

VOTING DELEGATES AT SOUTH BEND

We wish to call attention to the Constitution of United Lutheran Church Men with respect to the representation at conventions of the men's auxiliary. This will be in effect for the first time at South Bend.

Article IV. — DELEGATES

Section 1. The delegates to the convention shall consist of the officers and members of the Executive Committee of United Lutheran Church Men, and one delegate for each 50 members or major fraction thereof in each state or synodical unit. Each active state or synodical unit shall be entitled to at least two delegates.

Section 2. The presidents of state or synodical units are expected to forward a list of the delegates and alternates together with the registration fee for each, to the Executive Secretary of United Lutheran Church Men at least thirty days before the meeting.

All voting delegates are representatives of the state/synodical ULCM units. Congregational ULCM units are not entitled to voting delegates under the Constitution. This is in harmony with procedures in our church.

Where Do I Fit Into the Priesthood of Believers?

by William E. Nehrenz

Our topic is stated in the form of a estion: "Where do I fit into the priest- od of believers?" The immediate re- onse in the minds of many Lutherans ght very well be another question: st what is this 'priesthood of believers' siness all about, anyway?"

Well, even though you may not be able define the universal priesthood of be- vers, you still know something about —probably more than you realize. Have u ever said: "Well, I wouldn't belong a church where I have to confess to a iest?" Haven't you more than once en glad that you could "do your own aying" and not have "to go through go-between"? Whenever you talk about ch things you are talking about one ase or another of the priesthood of lievers.

Of course there is more to the subject an that. This is one of the most precious ths God restored to the church through artin Luther. There are three key prin- ples of the Lutheran Reformation: the ctrine of justification by faith; the mes- ge of the Bible as the sole authority in ligious matters; and the universal priest- od of believers. The first two of these ree principles are reasonably well- own and comparatively well understood perhaps most Lutherans. These two ndamental doctrines have been dealt th in topics 4 and 5 of the present series. However, the third of these basic truths is one which, until quite recently, has not received the attention it should in Lutheran groups. Most laymen have had only a very limited understanding of the subject, and many Lutheran pastors, for one reason or another, have given little or no study to it. One of the most heartening tendencies in recent years has been a revival of interest in, and study and living of, this tremendous truth in the Lutheran Church.

Listen to Luther

Of course, we do not revere Luther as a saint, and we certainly do not regard him as infallible. He himself admitted, and quite often, that he was subject to impulse and made many mistakes. Yet, it is certainly true that God gave to Luther an unusually profound understanding of the basic truths of Scripture. He had an amazingly clear insight and understanding. His language was seldom polished or neatly balanced, but it was sharp, clear, and extremely understandable. Therefore, it is always good—and a refreshing experience—to listen to Luther. Here is what he had to say about the universal priesthood of believers:

"It is pure invention that pope, bishops, priests, and monks are to be called the

Professor Nehrenz is Director of Mexican Missions of the American Lutheran Church and Dean of the Evangelical Lutheran Theological Seminary, Mexico City. This is the Inter-Lutheran topic for September.

THE INTER-LUTHERAN TOPIC FOR SEPTEMBER

Topic Aims:

1. To assist the men, through the use of thought forms with which they are familiar, to understand the Lutheran doctrine of the universal priesthood of believers.
2. To lead the men to an understanding of the relationship of the office of the ministry to the universal priesthood of believers.
3. To assist the men to expression of their sense of Christian vocation.

Suggested Scripture: I Peter 2: 4-10

Suggested Hymns:

SBH—153—Jesus With Thy Church Abide

SBH—541—Rise up O Men of God

SBH—560—Onward Christian Soldiers

Questions:

1. In what ways do you think that a better understanding of the universal priesthood can make you a better church member?
2. What application does this doctrine have in the daily life of your family in your own home?
3. Do you see any dangers in trying to put this doctrine into practice on a wide scale in the Christian church?
4. Discuss the relationship and the difference between the ordained clergy and the universal priesthood.

(*You may wish to use The Litany on page* 156 *SBH for this meeting*)

'spiritual estate'; princes, lords, artisans, and farmers the 'temporal estate.' That is indeed a fine bit of lying and hypocrisy. Yet no one should be frightened by it; and for this reason—viz., that all Christians are truly of the 'spiritual estate,' and there is among them no difference at all but that of office, as Paul says in 1 Corinthians 12, We are all one body, yet every member has its own work, whereby it serves every other, all because we have one baptism, one Gospel, one faith, and are all alike Christians; for baptism, Gospel and faith alone make us 'spiritual' and a Christian people.

"But that a pope or a bishop anoints, confers tonsures, ordains, consecrates, or prescribes dress unlike that of the la —this may make hypocrites and gra images, but it never makes a Christian 'spiritual' man. Through baptism all us are consecrated to the priesthood .. Therefore, when the bishop consecra it is the same thing as if he, in the pl and stead of the whole congregation, of whom have like power, were to t one out of their number and charge h to use this power for the others; just though ten brothers, all king's sons a equal heirs, were to choose one of the selves to rule the inheritance for them —they would all be kings and equal power, though one of them would charged with the duty of ruling.

"To make it still clearer. If a little oup of pious Christian laymen were en captive and set down in a wilder- s, and had among them no priest con- rated by a bishop, and if there in the derness they were to agree in choosing e of themselves, married or unmarried, l were to charge him with the office baptizing, saying mass, absolving and aching, such a man would be as truly riest as though all bishops and popes l consecrated him. That is why in cases necessity any one can baptize and give olution, which would be impossible less we were all priests." (*An Open tter to the Christian Nobility,* Philadel- ia Edition of *Works of Martin Luther,* lume II, pages 66 and 67.)

Luther discusses the universal priest- od of believers elsewhere, too, but this enough for the moment to give us a tty clear idea as to his thinking on the ject. Besides, for a Lutheran the Bible, d not Doctor Luther, is the final and thoritative word in such things. There- re, our next step must be to take a look what the Bible has to say on the subject.

What Does the Bible Say?

Very often the Bible, especially the w Testament, talks about various ects of the universal priesthood with- t mentioning the word "priesthood" or riest." However, let us simply note the st important passages in which one of se words is used. They will serve as ckground for the rest of our discussion. ne of the most beautiful is the song of e angels and the elders in Revelation 5, rses 9 and 10, but we will save that for e end of our study.

Another passage in Revelation—1:5-6: o him who loves us and has freed us m our sins by his blood and made us a ngdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen."

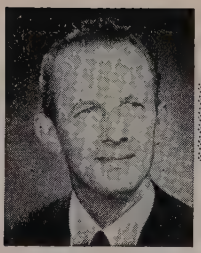
The two chief things to notice in connection with this passage are these:

1. It is clear that our being priests is very closely connected with our being freed from our sins by the blood of Jesus. That is to say that the universal priesthood of believers is not the natural birthright of all men. Only those who have been born into the kingdom of Christ through faith in him can lay claim to membership in this priesthood.
2. The other very obvious thing in these verses is that John (the probable writer of Revelation) considers membership in this priesthood a glorious thing for which we ought to be eternally thankful to God: "To Him who . . . made us . . . priests . . . to Him be glory and dominion for ever and ever. Amen." We'll have more to say about this a bit later.

Now we ought to turn our attention to perhaps the richest passage which deals directly with the universal priesthood of believers—I Peter 2:4-10, especially verses 5 and 9. Reading verses 5 and 9 together we can form a pretty good picture of the "practical side" of this priesthood: (5) "and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (9) "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

We are not going to make a detailed and thorough study of these texts. We want only to discuss the points which will

Continued on page 29



MAN TO MAN

by LAWRENCE M. REESE

Creative Thinking Sessions

What would happen if the next meeting of ULCM took the form of a "creative thinking session"? Instead of a speaker, film, or other "traditional-type" program, such a session would endeavor to select a vital aspect of Christian faith and life and then delve deeply into it, using the many creative thoughts which are resident within members of the group. Of course, careful preparation would be necessary and the leader would have to provide for involving members of the group in the session in a productive manner. Why not try it? At least it might answer the very important question: do Christian men have the desire and know how to make their meetings really worthwhile?

Creative thinking on the part of individuals and groups is taking place all around us. Take, for example, the scientists. These probing adventurers predict that people will inhabit the moon within a generation. The fact that the moon's atmosphere may prevent man from living there does not stop their creative minds. They believe that villages can be set within huge community-size containers, plastic shells perhaps, to seal people in an atmosphere which supports normal living. What's more, scientists have already prepared actual blueprints for their "moon communities."

Medical science does plenty of creative thinking too. Many of us are alive today and will live much longer because of me ical progress. Creative thinking was n essary to produce blood banks, eye ban delicate operations on heart or brai vaccines for numerous diseases.

Tradition Versus Creative Thinking

We in the church have one strong terrent to creative thinking: the long ha of tradition. Many of the age-old ritu of faith and life have been sacred becau they have seniority. For example, we ha through the years taken the tradition program for a congregation and tried impose it on an urban congregation whi had certain unique needs. After hea membership losses in urban areas, toda creative thinking is helping the church minister effectively in these situations. to take a more dramatic example, whc few years ago would have thought that t stewardship office would help produce best selling movie, or our Department Press, Radio and Television carry t Gospel through these media? Creati thinkers have also changed the approa we make in home and foreign missio and other areas of church life.

There are creative thinkers within cc gregations also. A Sunday school teach of juniors recently shocked the staff saying: "That boy did not participate classwork, he wasted time for himself a other members of the class. So, I mark him absent!" What a refreshing expe ence to find a teacher with some ne

eas, including shock treatment in a urch school which gives awards for *ysical* presence.

Creative thinkers within the congrega-n have done much to improve tradi-nal "monthly meetings" too. Many LCM groups process their "business" pidly and then launch into profitable scussions—discussions they could have where but in the fellowship of the urch. Today's man needs to discuss vital atters of faith because he lives in a orld of conflicting ideals. Only in crea-ve thinking groups at church can these eds be satisfied.

Threat of Standing Alone

Creative thinking has also been stifled cause some men, living in our cult of niformity, are reluctant to unveil original eas. Notice sometimes how ruffled the oup leader becomes if he gets off-beat nswers to his questions! Yet what good a meeting where "all goes smoothly" members return home with their basic ncerns untouched and their creative re-urces untapped.

Groups which encourage creative think-g anticipate individual differences of inion. And such creativity can bring out progress. Rarely does a group ocess come up with carefully-planned iginal ideas. Rather, individuals tackle issue and come up with their own eas. Then the group process adds to the eas and makes refinements.

The creative thinker actually welcomes ifferences of opinion within the group. hen another person differs he listens refully, examines the other view, and refully evaluates the opposing com-ents. Then the creative thinker builds on the views expressed, keeping what e deems worthy and rejecting what he els is obstructing the group's progress toward its goal. In any case, the creative thinker tries to deal with the issues.

New or Better?

The creative thinker discerns the difference between novelty and group progress. He is aware that people enjoy the new, the novel, the different, but avoids variety for variety's sake. Instead, he asks, "How can we use all of the potential in members of the groups?"

Creative Thinking and our Faith

Jesus taught us to probe deeply into our motives. He recognized that many people try to live out their lives within the shallow confines of surface thinking. Thus he added the probing story of the Good Samaritan to the question, "Who is my neighbor?" He lifted up a little child to teach humility to his disciples. What an artist Jesus was at probing deeply and adding his creative thoughts to age-old situations and problems.

The demands of today's world suggest that we do much more creative thinking as a result of our commitment to Christ. It takes creative thinking to see how God resolves the personal dilemma of saint-sinner. It takes creative thinking to establish Christian family life in more than name only. It takes creative thinking to do something about our church's slow growth at home and overseas—and to help resolve the many problems which face our community and world.

Man to man, I'd like to see meetings of ULCM dig deeply into vital matters. Let the men come to meetings prepared to probe into the vital issues of our time. Why resist opportunities to bring out the hidden possibilities of men's versatile minds? Latent in man are many creative thoughts and suggestions. Let's make ULCM meetings a research laboratory for real growth in Christian faith and life.

of Men and Their Activities

Among the state/synodical ULCM units: *Michigan* conducted its annual Retreat at the synod's camp on Gun Lake during June. A varied program was offered the men with a number of pastors participating. Main speaker was Pastor D. S. Rollik; Pastor K. D. Larkin presented a series on "The Symbols of the Church." *Indiana* conducted its annual Retreat at Camp Lutherwald in June with Pastors George H. Hogg and T. A. Rendleman as speakers. Executive secretary Logan spoke and met with convention committee planning for South Bend.

* * *

North Carolina ULCM conducted its annual Retreat at Lenoir Rhyne College August 1-2. In charge of the program was Dr. George Schott of Southern Seminary and Dr. M. L. Stirewalt Jr. The annual Retreat for Lutheran scouts was held at Lutheridge with Aubrey Mauney in charge of the retreat program. *Minnesota State ULCM* held regular meetings for the presidents of the congregational ULCM units in June. This is a regular feature of this unit and has proven successful and helpful to the congregational leaders. Chuck Britizius is the president.

* * *

Ministerium of Pennsylvania ULCM is experiencing a complete reorganization of its conferences into districts. President Dick Snell is attending a number of the reorganization meetings and is giving outstanding leadership in this synod. Th quarterly meeting of the executive cor mittee was held at Bethlehem recentl This synodical ULCM apportions its bu get to the conferences (now districts *Georgia-Alabama* President Ted Rink reports a very busy travel schedule in a tempting to meet with as many congr gational units as possible. He has bee in Birmingham, Aniston, Mobile, Atlant Albany and Savannah.

* * *

Illinois ULCM announces its annu convention for Sept. 19 at Reen Memori Lutheran Church, St. Louis. Also a R treat at Camp Alpine for Oct. 24. *Canad ULCM* plans its Retreat for Sept. 4-6 Elim Lodge on Pidgeon Lake. A meetin for congregational officers is being pla ned for Nov. 7 with executive secreta Logan as the leader. *Central Pennsylvan* ULCM participated in the Family D program of the Gettysburg Assembly July by conducting a session for ULC leaders. Its synodical ULCM conventio will be held at Trinity, Chambersbur Oct. 24.

* * *

Among the Conferences: The *Southe Conference, Rocky Mt. Synod ULC* held its annual retreat and convention Albuquerque, N. Mex. Originally planne for one of the mountain resorts, the mee ing had to be moved because of impos ble weather. Lloyd Spohr of Albuquerqu

the new president. *Northampton District ULCM* held its organizational meeting at St. John's, Nazareth, Pa. in late June. Marlen E. Miller was the organizational chairman. *New York Conference ULCM* conducted a small work party at Camp Wilber Herrlichs, Towners, N. Y. prior to the camp's opening. The fall rally will be held at Holy Trinity, Manhattan on Oct. 18. *Central Conference, NY & NE Synod ULCM* will hold its annual Retreat at Big Moose, Sept. 26-28. This is one of the oldest men's retreats and one of the finest we have ever attended. The *East Allegheny Conference ULCM* will meet at Christ, Linglestown, Pa. on Nov. 14. The *Lancaster Conference ULCM* met at Christ, Lancaster, and elected Dr. Charles Eshelman of Lititz as president. Pastor Hart Beaver was the speaker. The *Juniata Conference ULCM* met at St. John's, Bellefonte, Pa. with synod president Dr. Dwight Putman as the speaker.

* * *

Among the congregations: *St. Luke's, New Rochelle* held a picnic at the Wartburg Home. *St. John's, Waterloo, Canada* conducted a special men's service with Pastor Delton Glebe bringing the message. *St. Peter's, Kitchener* held its annual Golden Circle dinner with more than 100 present. *St. Paul's, Byram, Conn.* recently discussed "Youth Work in Our Church" with its new Assistant Pastor Thomas Mugavero. *Bethany, San Jose, Calif. ULCM,* Pastor George Flora, recently heard a tape recording of a brain washing job used on American prisoners of war in Korea. *First, Chambersburg, Pa.* reports a very successful Post-Easter attendance crusade. There was an average increase in attendance of 28%, or 92 per Sunday more than 1958. Pastor Lester Utz, member of the ULCM Executive Committee, rejoiced to see a men's group organized in *Reformation, Wichita.* Pastor Utz recently came to this congregation. The ULCM filmstrip "But Was He My Brother" was shown. *St. James, Brunswick, Ga. ULCM* visited every home of the congregation in behalf of the Southern Seminary Appeal. *Second English ULCM, Baltimore, Md.* uses programs for all its special and regular meetings. The programs indicate clearly the fine planning put into each program. The *Upperco Parish ULCM* in the Maryland Synod held Charter Night with Merwyn C. Fuss, past-president of ULCM as speaker. More than 60 men of the parish attended.

GENERAL LYMAN L. LEMNITZER stands with Pastor R. A. Beck before the altar at which he was confirmed in 1913, in St. John's Evangelical Lutheran Church (ULCA), Honesdale, Pa. General and Mrs. Lemnitzer attended services in their home congregation on Trinity Sunday 1959. The General is the new Army Chief of Staff.

Behind Pastor Beck is a memorial window in memory of Ernest W. Lemnitzer, an uncle of the General, who at the time of his death in 1901 was president of the North East District of the old Pennsylvania state League of the Luther League of America. General Lemnitzer's father was president of St. John's church council for many years and was instrumental in erecting the present church building.

VIRGINIA SYNOD ULCM convention was held June 12 at First Church, Portsmouth. In top photo: First's Pastor Neil Cline; newly-elected officers T. W. Beck, Portsmouth, *treasurer;* Onni E. Kangas, Chattanooga, Tenn., *vice president;* Arthur L. Whitener, Portsmouth, *president.* Also elected were: J. S. Koiner Jr., Norfolk, *secretary;* Henry R. Campbell, Mt. Jackson, *statistical secretary; executive committee members* Philip R. Stauffer, Manassas; Pastor C. J. Martin, Norfolk; Pastor Kenneth Crumpton Jr., Danville; Donald C. Kull, Knoxville, Tenn.

Daytime sessions featured addresses and discussions on human relations, evangelism and youth work. ULCM treasurer Gene Kelchner represented the parent group; NLC Washington representative Dr. Robert E. Van Deusen was banquet speaker.

Three members of First were presented with Honorary Life memberships. In lower photo, they are: T. W. Beck, Charles Porter, William Lader.

* * *

A book for members of the Church Council: *The Church as Employer, Investor and Money Raiser,* written in part by ULCA Pastor J. Emory Ackerman, is a recent Harper publication.

Announce Speakers For Pittsburgh

Milford H. Van Cleve, secretary of Pittsburgh Synod ULCM, announces the speakers for Pittsburgh's 37th annual convention at Camp Lutherlyn Sept. 18-19.

Mr. A. Earl Hopper of Ford City, Pa. on Friday evening, Sept. 18, 1959, his subject being *The Church is Our Business.*

The Rev. Richard C. Klick, S.T.D. pastor of St. Paul's Evangelical Lutheran Church, Allentown, Pa., who will speak on *Full-time Christian Service* at the afternoon session, Saturday, Sept. 19, 1959.

The banquet speaker on the evening of Saturday, Sept. 19, 1959, will be the Rev. William F. Pfeifer Jr., pastor of the First Lutheran Church of Greensburg, Pa., on the convention theme, *Full-time Christian Service.*

Retreat in Wisconsin

Eighty-two ULC and Wartburg Synod men attended the Men's Retreat held at Pine Lake, Wis. June 5-7. The retreat was sponsored by Lutheran Church Men of Wisconsin with the cooperation of the Pine Lake Board. George McDonald, evangelism secretary, Illinois Synod ULC, was inspirational speaker. Pastor E. W. Belter, stewardship - evangelism - mission secretary, Wartburg Synod, conducted the Sunday morning study class in Luther's Catechism and preached the worship service. Mealtime prayers and devotional periods before each study session were led and conducted by laymen from around the state.

On Sunday afternoon the new recreational lodge was dedicated by synodical officers with hundreds of visitors attending the simple but impressive ceremonies.

RECOMMENDED CHANGES IN ULCM BY-LAWS

The Executive Committee of ULCM recommends the following changes in the -Laws:

Recommended that Article I—Membership now reading as follows:

Article I. — MEMBERSHIP

The *membership* of this organization shall consist of:

State or synodical units established in constituent synods of The United Lutheran Church in America

(a) which have approved and adopted the objectives of United Lutheran Church Men as stated in Article II of the Constitution.

(b) whose Constitutions have been approved by the Executive Committee of United Lutheran Church Men.

(c) which have been admitted into membership in United Lutheran Church Men by vote of a convention.

(d) which shall contribute to the Treasury of this organization.

changed to read as follows:

"(a) which have the consent of their respective synods to hold membership in ULCM." and, b) relettering the present items "(a)", "(b)", "(c)", and "(d)".

Further, that a new Article IX be added to the ULCM By-Laws entitled "Staff," e article to read:

Section 1. All staff members, including the Executive Secretary, shall be elected by the Executive Committee for terms of six years, and shall be eligible for election for additional terms, except that no salaried member of the executive staff shall serve after December 31 of the year in which he has reached the age of 68 years. Election shall be by ballot, two-thirds of the votes being necessary for election or re-election.

Section 2. Prior to each election the Nominating Committee on Staff Personnel of the Executive Committee shall consult with the president of the church concerning possible nominees, and, in the case of a prospective staff member who is a clergyman, or a candidate for ordination, shall confer with the president of the synod to which he belongs.

Section 3. The president of ULCM shall inform anyone elected to the staff of his election and furnish him a memorandum specifying his term of service.

Section 4. Staff members shall be subject to recall or dismissal on six months notice by action of the electing body taken at a meeting presided over by the president of the church or his representative.

Section 5. No member of the Executive Committee shall be a salaried employee of ULCM.

nd that the present Articles IX, X, XI, XII be renumbered. *It was adopted.*

nd further that Article VI-Finances reading as follows:

Article VI. — FINANCES

To meet the expense of the executive, administrative and promotional work of United Lutheran Church Men, every constituent state or synodical unit shall make contributions to the treasury of United Lutheran Church Men in proportion to the membership of its congregational units as reported on January 1 of each preceding year at an annual rate to be determined at preceding conventions.

e amended by the elimination of the words in the last sentence, "at an annual rate o be determined at preceding convention."

Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

A SURVEY OF UNITED LUTHERAN CHURCH MEN (II)

Printed Materials

At long last we can say that all our printed materials have been improved. The last stage of this program was the improvement of LUTHERAN MEN. In the three years' period of this Survey, we have provided more attractive materials than at any time in our past. There is no point in printing materials unless they are eye-appealing. If men don't pick them up, they won't read them. Here we are in competition with the world and its methods. We have made available 20 new items of printed helps in this three year period. Frequently we have asked for suggestions for new items but rarely have they come. We print materials for we believe firmly that we must provide helps for congregational officers.

We look forward to the day when we may revise our ULCM Handbook. Our reason being that much of the terminology needs revision. In our opinion, the Handbook is one of the finest tools be found for men's work anywhere in t Protestant Church. Our present supp will last us for some time and it m be that any revision shall await the me program in the new church. Every ULC officer at every level should have personal copy of the Handbook.

NOTE: *This is the second part of Mr. Logan's Survey of ULCM delivered to the recent Conference of State/Synodical ULCM Presidents. It should be read in conjunction with the first part published in last month's Lutheran Men.*

Lutheran Men

Our kind of magazine is the most d ficult to publish. It has a limited audien and appeal. It has a restricted use advertisers. It is in competition with *T Lutheran*. It has, at present, no uniq character. It must be a house organ a a program aid. Those of us who ha some responsibility for the magazi frequently ask ourselves, "should t magazine lead the men or follow them Its content and appearance have mate ally been improved. The subscriptio price has not been increased in ma years. We have reached the place whe we must seriously consider securing mo subscriptions and an increased rate.

Field Contacts

The number of contacts with men all levels of organization have been ma and varied. We have made a concerte effort to be represented at all synodic ULCM meetings. This has not alwa been possible, but by and large we ha

iched each unit, plus others we have en trying to enlist. In addition to syn- ical ULCM conventions, we have met th a growing number of executive com- ttees and participated in leadership ssions. At their invitation, countless mbers of congregational and confer- ce ULCM units have been contacted. any of these contacts would not have en possible if we did not have the lling assistance of members of the Ex- utive Committee. The number of field ntacts needs to be increased and not duced. Those planning Synodical LCM conventions should provide ade- iate time for the ULCM representative. ot less than 30 minutes should be lowed.

The Eternal Question

I didn't realize, when taking over this ork, that some men felt they had to e shown in some dramatic way why we ould have and support a men's pro- am. The question is, "what do we get it of it?" The answer must be given ULCM members as well as myself. am willing to do my part in helping answer the question, but I cannot do alone, nor should I be expected to o so. We provide the same kind of rvices as do the other two auxiliaries. ne of the problems is that many of ose who ask this question do not use e services provided and therefore, they k the question. This whole attitude ust be changed to one of, "God has lessed me so much, that out of gratitude, want to return to him all that I can." Not, what do I get, but rather, what an I give, must be the attitude.

ULCM Training

Congregational officers must be helped. We have provided leadership in the ittsburgh, Ohio and Illinois Synods. Materials have been prepared for a number of officers and committee chairmen. ULCM must give increasing attention to the matter of training. It should become an annual part of the Conference or Synod ULCM program. The constant turnover in congregational officers requires it. We would welcome requests for service following our South Bend Convention this fall.

Let's Face It, Men!

ULCM has had a Study Committee at work for a year. It made its Report to the Executive Committee here in Columbia. Some of the suggestions brought into the meetings of the Study Committee were most stimulating. The recommendations made to the Executive Committee were much more mild than some of the suggestions made. One thing is certain to me and that is that the organization and program that has been used in the first half of the 20th Century is not good enough for the last four decades of this century. We must find the formula for enlisting a greater response from the men of our church. We must develop a dynamic, challenging and uniquely Christian program for the men of the United Lutheran Church in America.

Our Influence Beyond Membership

Another thing is certain—that ULCM has influence beyond its membership. There is no way to measure this influence, but it is wide. Let me illustrate what I mean. From the day it was announced that the name "Brotherhood" was being changed to United Lutheran Church Men, we have noted an acceptance of the new name all over the church by groups having no identity with our program. This was taking place even before we used the name officially. If this is true in regard to our name, we believe

it also true with respect to the use of our program materials and helps. This should be a source of some encouragement to us although it doesn't help our finances to any great degree.

Brotherhood Sunday

For a number of years The Brotherhood had been observing Brotherhood Sunday and providing materials for same despite the recorded request of the Executive Board of the church that this not be done. Further the Board of Social Missions had asked that such observance be removed from their month of emphasis—October. We requested the approval of the Executive Board to observe the Sunday. It was not granted. After action of our Convention we again asked for permission to observe the Sunday. Because the church was studying the entire matter of the Calendar of Causes, the request was delayed. A delegate at the Harrisburg ULCA Convention asked that we be granted the permission and it was referred to the Executive Board. In 1958 the church approved a new Calendar of Causes in which Churchmen's Sunday was not included. This seems to close the matter for the present. This action is interesting in view of the growing observance of Laymen's Sunday in the Protestant Church. One of the objections was the lifting of an offering. We, in our final request, did not ask for an offering.

Where the Men's Program Exists

It shouldn't be necessary to remind ourselves that the men's program of the ULCA does not exist at 231 Madison Avenue, New York. The men's program of the church resides in the congregations. And that is exactly the origin of our auxiliary. It did not begin in some church-wide office. It began in the congregation and from that source spr and became organized into confere and synod units and finally into a chur wide auxiliary. We must eliminate idea that your office in New York somehow apart from you. *It is your offi This is your program.* It progresses direct relationship to the degree you sire it to progress. We should not re to those at other levels of organizati as "they" as if somehow they were ap from us. We must come to realize t all of us serve in the same program, a that it is "our" program, belongi neither to "them" nor to "us."

Our Membership Figures

My chief concern is that we do n grow. I do not really believe we a losing members, but I do believe have reached a plateau and that numer ally we are static. This leads me to s that if this be true, as I believe it we had better look very carefully at t product we are trying to sell. I shall interested to take a look at the total the figures synodical ULCM units ha been asked to submit to the office of January 1, 1959. I hope that they sho a marked increase but I rather doubt th they will. From your office in New Yo we can help, but ultimately our mem bership will *only* grow by a more co certed effort on the part of congrega tional officers and extension committe of conference and synodical units. I the area of our responsibility, enlistin new state and synodical units, we sha have added four new state/synodica units within a three year period. I mus confess that I do not find too many wh are concerned about this matter.

Conclusions

1. The past three years in the life o the ULCM have been a period of stabi

ing the auxiliary and gaining for itself position of respectability in the church.

2. There has been no gain in the embership.

3. Encouraging increases in contribuons from the membership have been hieved.

4. Changes in name, offices, method financing, extended field service have ovided a psychological advance for LCM.

5. There has been marked improveent in the quality of printed materials.

6. New interest in a men's program has been manifested.

7. We have not "arrived" as yet in providing an adequate program for the men of our church.

8. Increasing emphasis on program is needed.

9. There is a place and a need for a men's program in the church.

10. There is a hard core of interested, devoted and concerned ULCM leaders who believe in and see great value in organizing men in the church.

A Layman Looks at His Parish

How does my parish look to me, a hurch-man?

It is a poor, worldly thing, often conerned with petty matters; yet it is the oorway to the Great Church.

It is often hopelessly behind the times; et it is the gateway to the future.

It is often torn by controversy; yet it olds the key to eternal harmony.

Its minister is only human, and often nakes mistakes; yet he is the type and ubstance of the Great High Priest.

Its altar is humble and plain; yet from t is dispensed the Bread of Life.

Its choir sings but indifferently; yet hrough it sing the choirs of angels and rchangels.

Its organizations are petty, and often eem to have little to do with religion; et through them the organism that is Christ's Holy Body may function.

Its preaching is often pedestrian, even dull; yet through its pulpit the Word of God speaks to His children.

Its church school is noisy, and the eachers are not well trained; yet thru' them a new generation is learning to carry on the Faith.

It seems to have little influence on the community; yet without it the community would be a poor place to live in.

Its budget is small and hard to balance; yet within it is to be found the Great Treasure.

Its missionary flame burns low; yet thru' it all men are sent forth to preach the Gospel to all nations.

It is full of sinners like me; yet it is the mother of saints.

In the eyes of the world it is a poor and perhaps a pitiful thing, one that can be easily overlooked or ignored.

But in the eyes of God it is His Holy Church, the manifestation of His Presence in that particular corner of His world.

My parish may seem weak, inefficient, inadequate and worldly; yet it is my link with the Great Reality; it is the very means whereby God comes down to earth and dwells among His people.

—Clifford P. Morehouse in the Bulletin of the Diocese of N.Y.

What Is The Church?

by FREDERICK K. WENT

WHAT IS the church? It is believers in Christ who are the People of God. It is not religious activities, but people; it is not people when they are concerned with religion or gathered in religious acts, but people twenty-four hours of the day, every day, in every aspect of human experience, dispersed into every place.

What is her purpose? In the words of Dietrich Bonhoeffer the "church is her true self only when she exists for humanity." The church is never an entity in herself, but always a partner to the world. She has vitality only as she runs between two poles; one is her source, namely Jesus Christ the Savior of the World; the other is her reason for existence, that very world and all who are in it.

Where is her major battlefront? It is in the common life of a secular generation. Christianity competes with other religions—Communism, Buddhism, Islam—but the field of battle is the total life situation of millions of men who are indifferent to religion. As it was said at the Evanston Assembly of the World Council of Churches the "real battles of the faith today are being fought in factories, shops, offices, farms. . . . ."

What are her weapons? They are the marks of a missionary church, visible and convincing to nonbelievers—deeds of suffering love and sacrificing service. Just as men of old touched the Risen Christ in his wounds and came to believe, so modern men come to belief only by touching wounds which Christians receive in their behalf.

What is her strategy for today? The People of God must hurl themselves as reckless troops into the skirmishes and battles that confront them in the issues of this secular age. They will quickly find that this demands tactics of withdrawal as well as engagement. They will need to regroup themselves and develop a new toughness and morale.

DR. ARTHUR A. SCHUCK, left, Chief Scout Executive of the Boy Scouts of America, was honored by the National Lutheran Committee on Scouting with presentation of a special gold Lamb Award at a breakfast meeting June 6 in connection with BSA's 49th Annual Meeting in San Francisco.

Presentation was made by Pastor Frans A. Victorson, right, chairman of the committee. He cited Dr. Schuck's achievements as a BSA leader and prominent Methodist layman —the first non-Lutheran to receive the Lamb Award.

Breakfast host was Lutheran Brotherhood Life Insurance Company of Minneapolis, which over the years has made generous appropriations through its benevolent fund in support of Scouting in Lutheran churches.

Dr. Wentz is Professor of Church History at the Lutheran Theological Seminary, Gettysburg, Pa.

SCOUTING

by Dr. George A. Eichler

PARENTS CAN HELP SCOUTS—in any ways. Here are some ways in which is is possible. Some of these suggestions e taken from *The Scout Leader*.

1. Visit to father's place of business (with complete explanation of what he does).
2. Mineral Collection hike—a requirement hike to produce properly mounted, identified, located minerals.
3. Teaching a skill, e.g., car maintenance, ham radio, hi-fi, car driving, photography.
4. Fossil-hunting and/or archaeology expedition.
5. Hunting with a camera.
6. Teaching proper handling of rifle and shotgun — target shooting, care and cleaning.
7. Boating—various types of craft, care, handling.
8. Building and caring for a rock garden.
9. A fishing trip.
10. Industrial Hike (on a Patrol basis), e.g., newspaper, telephone, bottling firm.
11. Historic Trek. Make a trip along an historic trail; to an historic site. Improve or mark trail or site in cooperation with those in charge of it. Arrange to take part in a ceremony or observance at the place.
12. Know Your Town Tour. Circle your town on a carefully chosen route; visit historic spots in town's past, industries, museums, government buildings, etc.
13. Canoe trip on local waterways, exploring as you go.
14. Pioneering. Build models for future use.
15. Compass hike.
16. Birdwatching hike.

My Son and I Went Camping

My son and I went camping, and I was surely glad that I could share some little time to get to know my lad.

The fun we had at camp that week I'll keep sacred till I die. It makes an older person think and remember days gone by.

A son you'll have till he's eighteen. Enjoy him while you may, too soon he'll drift away from you, how soon I cannot say!

Some fathers don't go camping, I think it's very sad when they can't hear their son a shoutin', "Come on fellows, meet my Dad."

My son and I went camping, I wish you could too. It helps you get acquainted and starts your lives anew.

—J. Hiller Hahn, training chairman, Fort Negley District, Allegheny Council, Pittsburgh.

FIELD SERVICE PASTOR Charles P. Gartner, left, meets Chief of Army Chaplains (Maj. Gen.) Frank Tobey in the Pentagon before taking over his duties in Alaska. ULCA Pastor Gartner was appointed "field service pastor" for the forty-ninth state in mid-June by the Lutheran Service Commission. As such, he will assist in the supervision of existing and future LSC programs in Alaska.

He will supplement the work of military chaplains by providing a Lutheran ministry to servicemen in Alaska when Lutheran chaplains are not available. His temporary headquarters will be in Anchorage.

Hinsdale, Ill., will be the scene of Chicago area's fifth annual Scouting Conference Sept. 28. . . . During May 1959, 95 Pro Deo et Patria awards were made —17 more than in 1958. More than 200 boys had registered for the award during the month.

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WITTENBERG

continued from page

tal ventures have been forthcoming in r cent years. A new experimental progra in the humanities, for instance, allov selected freshmen and sophomores study the art, music and literature of given cultural era at a pace limited on by the students' ability and initiative.

The Hamma curriculum has been r vised to stress required courses for th first two years only, leaving the senic year free for the student to pursue sel study in areas in which he is mo interested.

Wittenberg is also experimenting wit a special program that will benefit old laymen who wish to enter the ministr This program will give the student ac demic credit on the basis of his gener intelligence, maturity, and proficiency e aminations. It may allow some students t complete college and seminary work i a period of five years, rather than seve

Wittenberg's present physical plant c 25 buildings is located on a rollin campus of 55 acres, beautified by mor than 1,200 trees and shrubs.

A new 179-bed women's dormitory i now under construction and will be read for occupancy in the fall of 1960. Con struction of a $1,000,000 all-purpos building for the seminary, which will pro vide classrooms, a dormitory and chape may be started this fall. The new facili ties will boost Hamma's enrollment po tential to 200 students.

A faculty housing compound, whic contains residences for 18 faculty families is being occupied for the first time thi fall.

Named for the German University o Reformation fame at which Martin Luthe

ce taught, Wittenberg throughout its 4 years of existence has stressed four sic elements in its educational program: Strong emphasis on the liberal arts; 2) perior teaching by a strong, well-trained culty; 3) personal interest in every stunt and his total development, 4) a armhearted Christian family spirit.

As for the future, Dr. Stoughton faces e days that lie ahead with some sobering oughts.

Wittenberg, he says, will have to spend at least $4,500,000 for new buildings by 1965 and will have to obtain at least $5,000,000 more in endowment by that time. Needed also are a music and drama building, new classroom and laboratory building and additional dormitories.

"For all our ventures, adventures and striving," Dr. Stoughton says, "no one believes that we have any final answer to education. But good educational philosophy requires that we constantly seek to do a better job."

n Memoriam . . . Honorary Life Memberships

continued from page 7

Mr. Pennington

Edgar J. Pennington was transferred to the In Memoriam membership group the Southern Conference of South arolina United Lutheran Church Men. he Honorary Life membership was preented to him on December 18, 1957 by e Southern Conference of the Brotherood of South Carolina Synod.

A total of 55 persons have been honor- with In Memoriam memberships; 43 them were laymen and twelve pastors. hirteen of these were from the North arolina ULCM, nine from the Minisrium of Pennsylvania, seven from New ork and New England, six from Central nnsylvania, five from South Carolina, ur from Georgia-Alabama, three from aryland, two each from Illinois and hio and one each from Nebraska, Paci, Virginia and New Jersey.

If you and your group are interested in noring either a faithful pastor or a al layman who has gone to his Reward, nfer with the Honorary Life and In emoriam director or secretary of your strict, conference, synod or the author of this article at 708 St. John Street, Allentown, Pa.

1958-59 Honorary Life Membership Roll

This year has produced the largest number of Honorary Life memberships since the inception of this program. The highest number received in any previous year was 163 in 1952-53, while the total for 1958-59 is 172.

These are the persons, listed by synods, who received Honorary Life memberships since April 1 (numbers in parentheses represent Honorary Life memberships in that synod previously reported this year, and total in that synod in previous years):

Canada (1, 15)
The Rev. Eric H. Reble
Central Pennsylvania (2, 22)
Central States (5, 57)
Fred S. Walter
Florida (6, 18)
Georgia-Alabama (12, 60)
Earl Ashfield
Illinois (3, 39)
The Rev. Frank J. Meleschnig
Indiana (0, 4)
Iowa (2, 8)

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Maryland (8, 63)

Michigan (7, 15)
The Rev. Robert J. Lignell

New Jersey (2, 9)
Alvin H. Schaediger

New York & New England (6, 82)
George Karius
Alexander Broel
Edward Doepp
Emil Neitzke
Charles Schmitt
Earl Voss
Alfred E. Kipper
The Rev. Wilfrid A. Schmidt
Harry E. Smith

North Carolina (10, 205)
G. R. L. Beaver
D. W. Jeffries
C. C. Proctor
David J. Beam
A. A. Shipton

Northwest (0, 1)

Ohio (2, 15)
Clay W. Leonard
Mrs. Francis E. Schwerin
The Rev. Edward L. Gard
William C. Traub

Pacific (1, 4)

Pacific Southwest (0, 2)

Pennsylvania Ministerium (22, 165)
Herbert D. Snyder
The Rev. Daniel E. Newhart
Ralph E. Mase
James Yerger

Pittsburgh (6, 48)
Frank E. Leard

Rocky Mountain (2, 2)

Slovak Zion (9, 1)

South Carolina (39, 98)
W. Lee Powers
Hugh Wyman Dowd

Texas-Louisiana (2, 9)
Lawrence E. Nagle
Albert E. Stoffel

Virginia (1, 4)

Western Canada (0, 1)

West Virginia (0, 2)

Unassigned (0, 1)

United Lutheran Church Men from 2 synodical groups have now participated i this program. Twenty synodical group or their members gave Honorary Li memberships during the year. The hal dozen leaders among our synodical grou are given again because in our last repo there were two inadvertent errors i figures: North Carolina 220, Pennsylvan Ministerium 191, South Carolina 13 New York & New England 97, Georgi Alabama 73, Maryland 71. The hal dozen leaders in Honorary Life membe ships granted since the beginning of th year, or June 1, 1958, are: South Carolin with 41, Pennsylvania Ministerium wi 26, New York & New England with 1 North Carolina with 15, Georgia-Al bama with 13, Maryland and Michig with 8 each.

We again urge all synodical, confe ence or district and congregational Ho orary Life membership secretaries directors and other interested persons check these lists. If there are omissions errors notify the author at 708 St. Jo Street, Allentown, Pa. immediately so th the lists which appear on the conventi charts and in the bulletin and minutes ULCM will be correct.

The Honorary Life membership ye is from June 1 to June 1. This is a list the total number of memberships giv by years:

1950-51	34	1955-56	139
1951-52	149	1956-57	128
1952-53	163	1957-58	121
1953-54	117	1958-59	172
1954-55	99		

Where Do I Fit Into the Priesthood of Believers?

continued from page 13

elp us to answer our basic question: Where do I fit into the priesthood of elievers?" The two "practical points" in ese verses are these:

1. "To offer spiritual sacrifices acceptable to God through Jesus Christ." Quite plainly, here is something that we Christians, as members of the universal priesthood, are supposed to do. The big question, of course, is this: "Just what is meant by 'spiritual sacrifices'?" We will return to this point later on, and discuss it in detail, but for now it is enough to know that one of the duties and privileges of the universal priesthood is to offer spiritual sacrifices.
2. The other thing to note here is that we, as members of the universal priesthood, are to "declare the wonderful deeds of him who called [us] out of darkness into his marvelous light." Call it what you will, this is the witnessing or testifying function of the priesthood.

We now have enough Biblical material on which to base a definition or description of the universal priesthood of elievers. Let's try to summarize the main oints we have touched on so far. From e passages we have examined it becomes asonably clear that the "universal priestood of believers" is just another term r the "communion of saints" or the Christian church," but with the emphas on certain activities and functions of e members of this fellowship. Saying at in other words—the universal priestood of believers is nothing but the mem-rship of the Christian church functiong in certain specific ways, and enjoying certain wonderful privileges. These privileges include royal and intimate fellowship with God himself. The activities include the offering of spiritual sacrifices to God and bearing witness or testimony for God.

Luther Applies This Doctrine

Luther understood the force of this thoroughly Scriptural idea. He recognized that here we have a glorious power and a thrilling truth which gives the lie to the Roman Catholic doctrine of the "two estates"—that is, the secular and the sacred. If once this doctrine were fully understood by all, the power of the ecclesiastical hierarchy over the consciences and lives of the laity would be destroyed once and for all. However, in any revolution or dramatic change in the course of human events, certain very important things are lost, forgotten, or neglected. Such was the case with this precious truth from God's Word.

The realization of the priesthood of believers through the exercise of church responsibility on the part of the local congregations also remained unfulfilled. Luther himself was again and again uncertain how far he should go in this respect. But nevertheless, he was sure that a real community of believers belonged to Christ and the gospel and that in this church there should be no distinction between Christians of different ranks and rights (clergy and laymen). He insisted that the reformed churches should be so organized that the congregations should have the right to call their own ministers or at least that they should have no minister assigned to them against their will. He insisted also that the pastoral office should be so defined that it could not be

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regarded as establishing a Christian status in the church different from that of any Christian believer. With these demands he did actually prevail, but not to the extent he had originally hoped for: The Lutheran churches were finally organized by the authority of the princes.

According to Luther's teaching, these princes were supposed to reform the churches by virtue of their position of prominence and power among the members of the church and as emergency bishops. But in fact, they assumed control over the entire organization of the churches by virtue of their political power, respecting religious freedom only in so far as they did not presume to control right preaching and teaching (which they left to the theologians). So territorial state-churches came into being whose local congregations enjoyed only nominal rights of self-determination.

The principle of the universal priesthood of believers had been a good tool of criticism directed against Roman Catholic clericalism. As a constructive ideal for congregational church life it was actualized so little that for a long time it served the Lutheran churches only as a reminder of what might have come to pass among them. Its most important result for ecclesiastical practice was that the minister's office was interpreted as a function which set its bearer apart in the Christian congregation only in so far as he was charged (on congregational assent) with a task (preaching and the administration of the sacraments) that by virtue of its nature (it requires special training) and for the sake of order not every Christian could fulfill, although as a member of the church everyone was by spiritual right entitled to hold it.

In recent years, however, the doctrine of the universal priesthood has come in for a considerable amount of earnest study. Wherever such study is undertaken with the purpose of learning and doing God's will, startling and marvelous things will begin to take place in the lives of individual men and women as well as in the life and growth of the church. That is, of course, the spirit in which this outline is written. It ought to be the attitude of the men who study and discuss this topic —that God's will be done in and through the Men of the Church.

The Privilege of Priesthood

That brings us to the basic question with which this whole discussion began: "Where do I fit into the universal priesthood of believers?"

First of all, we must discuss the marvelous and almost incredible privilege it is just to be a member of this great priesthood. A priest, in the strict sense of the term, is a privileged person who has direct access to God. Now, you and I do not have that direct access by nature or as a birthright. Nor does any other human being. "We are by nature the children of wrath, even as others." As Isaiah says very pointedly in 59:2: "But your iniquities have made a separation between you and your God, and your sins have hid his face

n you so that he does not hear."
ut God, who is truly rich in mercy,
not willing to leave us in that situa-
. "And you, who once were estranged
hostile in mind, doing evil deeds, he
now reconciled in his body of flesh
is death, in order to present you holy
blameless and irreproachable before
," (Colossians 1:21, 22). This, of
rse, is the very heart of the Christian's
h. This is the wonderful miracle of
salvation in Christ. You and I, who
nature and daily life deserve death and
l destruction, have been made through
blood of Christ God's children, with
ct access to him — with all the
rileges and all the responsibilities that
implies.

hat, then, is the first part of the an-
r to our question. I fit into the univer-
priesthood of believers because God in
abounding love and mercy has made
a member. Christ died on the cross
ny place in order that I might be made
riest in the closest fellowship and com-
nion with God.

he first and immediate practical result
this new privilege and relationship is
change it makes in the whole of my
look on life. Now I am, by God's
ce, in close and intimate fellowship
h Almighty God. Therefore, I really
resent him in every phase of my daily
. My being "in touch with God" as a
and permanent experience cannot
id affecting all of my words and my
ry action as well as my innermost
ughts. Every part of me and my life
nd must be colored by the fact that I
a royal priest of God. In my family
, in my work, and in my social con-
s, as well as in the program of my
rch, I am a priest of God—and as such
ave unbelievable privileges and tre-
ndous responsibilities.

Bringing "Spiritual Sacrifices"

One of the outstanding features connected with any priesthood is sacrifice. Different types of priesthood have different kinds of sacrifices and offerings, but the two ideas, sacrifice and priesthood, are always very closely connected. This is true also of the New Testament priesthood of believers. Of course, in the New Testament the need of sacrifices for sin has disappeared. Christ himself, the Son of God, has made the one and only all-sufficient sacrifice for all the sins of all men (Hebrews 7:23-28; 10:5-18). But another kind of sacrifice is called for in the universal priesthood of believers—"spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:5.)

The obvious question follows: "What are spiritual sacrifices?" There are quite a number. In this study we can outline only the basic practical principles on which they are based.

Perhaps the basic sacrifice of the Christian is that for which Paul pleads in Romans 12:1: "I appeal to you therefore, brethren by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." Every true Christian tries, with the help of the Holy Spirit, to live in such a manner that his very body is presented to the service of God, instead of to the service of sin. What this means in terms of sexual morality, for example, is pretty clear to any Christian who thinks about it for a moment. We need to examine our recreational life, our eating and drinking and working and sleeping habits in the light of this principle. Paul praised the Christians of Macedonia with these words: "First they gave themselves to the Lord," (2 Corinthians 8:5). How nearly do you approach that ideal sacrifice?

Now let's look at a few of the details

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if your pastor is heretical or careless in t
task of proclaiming the gospel, and y
do nothing about it, you are responsi
and accountable to Christ, the Head
the Church.

Clearly, the corollary to this truth
that you are to encourage and aid yo
pastor when he is doing a good job, a
when he speaks honestly and clearly
Christ.

In Closing

Now we are ready to refer to the p
sage mentioned in the early part of t
study—Revelation 5:9-10. Several tim
we have mentioned the royal character
the universal priesthood of believe
though we have nowhere discussed it
detail. That does not mean this aspect
the subject is not important; it simp
does not need greatly detailed treatme
in this kind of study. When we are ma
priests unto God through the blood
Christ, we are also made heirs of
Kingdom. We begin to share the je
and the glories and the power of t
Kingdom even now. Besides, we have
promise that we will reign with him o
a glorious and sinless earth forever.
this passage, the song in the throne-roo
of Heaven, we hear these thrilling wor
"Worthy art thou to take the scroll a
to open its seals, for thou wast slain a
by thy blood didst ransom men for G
from every tribe and tongue and peop
and nation, and hast made them a kin
dom and priests to our God, and th
shall reign on earth."

Our heart's answer to this can very w
be expressed in the words of John in t
same book, chapter 1, verses 5 and 6: "
him who loves us and has freed us fr
our sins by his blood and made us a kin
dom, priests to his God and Father,
him be glory and dominion for ever a
ever. Amen."

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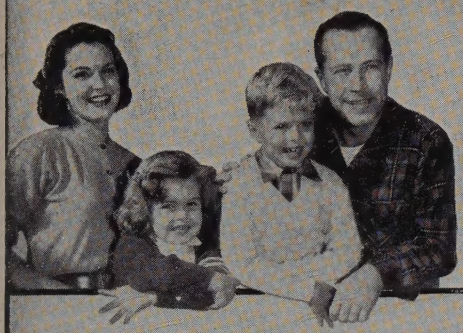

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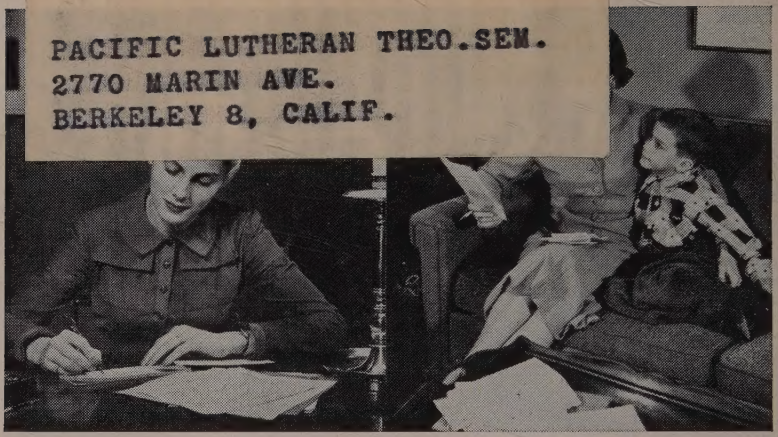

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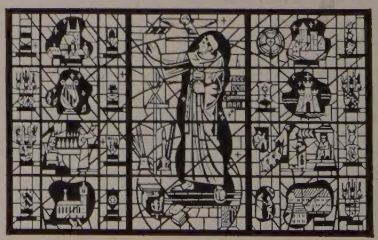

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